

12.
The Good Samaritane.

A
S E R M O N

Preached at the Parish-Church of
St. Magnus the Martyr, by London-Bridge,
The 13th Sunday after *Trinity*, being *August 25. 1700,*
upon the Holy Gospel for the Day.

Printed at the Request of the
Church-Wardens, and others of the chief *Auditors*,
And Humbly Dedicated to
Sir Charles Duncombe, Knight,
And Alderman of the Ward of *BRIDGE*,
On Account of that most unwonted sort of *Charity*, and
Noble *Generosity*, which the *City of London*, and par-
ticularly the Parish of *St. Magnus* has lately tasted of.

By **RICHARD HOLLAND, M. A.** *Chaplain to*
His Grace the D. of Richmond, Curate of St. Magnus,
and Lecturer of Alhallows the Great.

L O N D O N,
Printed for *J. Back* at the *Black Boy* on *London-bridge*, 1700.



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To the Right Worshipful Sir *CHARLES DUNCOMBE*, Knt: Alderman, and High Sheriff of the City of *London*, and County of *Middlesex* : And Mayor of the Ancient Corporation of the *Merchant Woolstaplers of ENGLAND*.

IN such an Age as this, when Notions and Speculations Eat up the Practice of Piety ; when Noise and Clamour passes for Religion, Covetous Pinching for great Sobriety and Moderation, and Unmerciful Severity for the Critical Clinch of Justice ; when Charity not only begins but always keeps at Home ; and few are the Examples of a Generous and true Evangelick Spirit, Permit and Pardon me (Noble Sir) to make use of your Great Name to Patronize this mean Discourse upon the Good Samaritane, and Recommend to the World those Christian Doctrines, which the last Sundays Holy Gospel proclaimed to all good Men : Doctrines which enoble the Soul, and without the Practice of which Men cannot be Christians.

The Epistle Dedicatory.

It's Truth and Plainness is its best Recommendation, and wellcom'd it to those Gentlemen who urged its Publication: and those qualifications will oblige true Churchmen: For, the Holy Gospel of the Blessed Jesus needs no flourish, and when most naked is always most Rhetorical and Convincing.

And they to whom it was Preached are truly Devoted to you, as you have been pleased highly to respect them; which that Noble Benefaction to our Church, yet of General use and service to the publick, will prove a brave and lasting Monument of.

They are of the Number of those who have done themselves the Honour to Elect you their Magistrate: By which they have justified their Prudence, and exerted a bravery equal to the Ancient Romans; who taking good care to choose Wise and Noble Senators, secured their Liberties from all violence and alienation, maintained a glorious Magistracy to the enriching of their Fellow Citizens, and provided wonderfully for all their Poor and Distressed.

And thus you have already done, to the Honour of this great City, the Joy and Satisfaction of all good Men in it, and to the Comfort and Delivery of many Hundreds of the Indigent and Imprisoned Members of it.

This

The Epistle Dedicatory:

This was a true Year of Jubilee to them; and a beginning of a New Life, when they now can work for their maintenance without fear or disturbance; say their Prayers, and thank God for their Deliverance without hurry or frightful perplexity; and Contemplate Gods Mercy in raising them such a Benefactor, who has delivered them from the dire usage, that horrid discipline of Cruel and Imperious Jaylors.

And that thus it should be, that God in all Ages does raise up Men for the Eminent Care of his, his little ones, his Poor despised and afflicted Members, is a most admirable proof of his Goodness, a great Argument and Instance of the Wisdom and Justice of his Providence.

It was perhaps the intendment of Almighty God in making such an In-equality in the outward Condition of Men in the World, that those of Fortune on the Right hand should take kind Notice of those on the Left; that so the Sick, Poor and Naked may not seem to be forgot by their Maker, when they are nourished by the Bountiful hand of those, whom he has enabled and given a Heart to do great things.

You have been in a most Eminent degree already a Noble Patriot of your Country; You have Fed and Clothed the Hungry and Naked; You have opened Prison

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*Prison Doors, and released Captives of Ancient Date ;
You have been Physick to the Sick and a Cordial to the
Faint ; a Father to the Fatherless, Protection and
Counsel to the Widow, and a Friend to all that you
could have true opportunity to serve.*

*And here I must not omit that great part of your
Character, (answering The good Samaritane,) which
the World ought to know and value you for ; That in
your mighty Charities, you have not been like the Jews,
to determine them to Party or Sect or Country : But,
as God commanded, who himself makes the Sun to
shine, and Rain fall on the Just and on the Unjust :
And as Christ by way of example Practised, who Fed,
Cured, and Relieved all manner of Miserable Men
that came near him ; so nor has any ever been denied
your Assistance and Relief (who was a true Object of
your Charity,) because he was not of your Faith and
Opinion.*

*And all this is doing what God commands ; 'tis
doing what Christ came into the World to teach Men to
do ; this is acting like wise Men and good Christians ;
'tis doing more than Scribes and Pharisees.*

*Go on (Great Sir) who thus have devoted both
your self and Estate to the true Interest of the Nation,
the Service of this City, the Incouragement of Justice,
and*

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and support of the Poor, all which does tend to the Glory of God ; Go on, to perfect these great Works of Mercy and Pity, of Justice and Generosity : And may you never want Power and Authority answerable to your Will and Ability, whereby these Great Works will be more easily and cheerfully finished.

The Members of a Wise Corporation have but the other day chosen You their Head and Patron ; 'tis a place of Trust, and of Ancient State and Honour ; And by their Election they have ensured to themselves a Valuable Protector, a Noble Friend, and Faithful Governour.

And all Wise-Men who love their Country will follow their example, and omit no Opportunity of Advancing such Men to Places of Trust, Honour, and Authority, by which the Grandieure of their Renowned City will best appear, the Citizens be most easily Govern'd, the Affairs most Prudently and Honourably managed, Generosity and Hospitality more Nobly maintain'd, and the Poor and Distressed Cherish'd and Provided for : So that Foreigners may again admire, and our own Natives Glory in the Restoration of our own English Courage, Hospitality and Charity.

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It has pleased God to Bless you with a better Proportion of Health, since the Fateague of that great Office you have so Honourably and diligently perform'd : And, That you may long enjoy a Continuance of the same to enable you to be yet more Eminent in publick Stations ; and having served your Generation to the Honour of the Rich, Comfort of the Poor, and good of all, for many Years, You may then be Translated to Receive your Reward in Heaven, is the Prayer of,

Most Honoured Sir,

*August, 30.
1700.*

Your most Humble,

And most Faithful Servant,

Richard Holland.

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St. *Luke*, 10, 37. Latter part,
Go and do thou likewise.

THE Words are our Blessed *Saviours* Application of a great Doctrine inculcated in one of his *Noble Parables*, which the Wisdom of our Church has appointed for our Contemplation this Day and Week in the *Holy Gospel* ; to which I must intreat you to have some respect while I shew you the import of them.

In the beginning thereof, *our Saviour* acquaints his Disciples and Followers of their Felicity above other Men, even *Prophets* and *Kings*, who had been before them and had seen none of the things which they had seen.

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The Intimations of the *Messias* the *Saviour* of the World, were all but dark to them and obscure, when to these the *Disciples* Life and Immortality is brought to light.

The *Prophets* and *Kings* of Old had seen him only by Faith. When these bodily saw him and convers'd with him ; they Eat, Drank with, and discoursed him, were Fed, and Cured by him ; they heard his Voice, and were moved by his Example, and had all Encouragements imaginable to their excellent Religion, both from the *Miracles* they frequently saw, and the *Doctrine* they constantly heard from his own Mouth.

All which is to advance and improve the Honour and Excellency of the *New Testament* above the *Old*, the state of the *Gospel* above that of the *Law*.

When immediately comes to him a great Man of that Law, one well vers'd in the Rites and Performances of the Old Religion, the Statutes and Rules of *Moses* : He was very expert in that way ; There he boasted his Perfection ; And because he thought that he knew enough, and that no one could instruct him ; abounding in Pride and Self-Conceit, he puts forth this tempting Question to our Lord, ver. 25. *Master, what shall I do to inherit Eternal Life ?*

He was Pert and Brisk, and thought by his Art and Sophistry to impose upon, or Silence our Blessed Lord. Who answers him only thus, ver. 26. *What is written in the Law ? How readeest thou ?* that is, *Thou oughtest*.

oughtest thy self to be well known in this, and it is thy Office to satisfie others in the matter ; thou who professes the Knowledge of the Law, and from whose Mouth other Men seek it, thou should'st be able to satisfy Men from thence ; and sure there thou canst find it, What is written in the Law ? How readest thou ?

He answers directly now, and shews his Proficiency in the Law, and said, ver. 27. *Thou shalt love the Lord thy God with all thy Heart, and with all thy Soul, and with all thy Strength, and with all thy mind,* (because indeed he cannot be sufficiently loved) *and thy Neighbour also, thou shalt love him as thy self.*

Jesus allows and approves of this his discreet answer, commends him for it ; and adds, that since he knew his Duty so well, nothing remained but for him to do it ; ver. 28. *This do and thou shalt live.*

The knowledge of the Law, and the best of all Religion is not enough ; but to *live, to do accordingly*, that is the Life of all Religion ; Knowledge does not, Knowledge cannot, but doing accordingly most certainly will give Life. And this was a direct answer to his Question, *What shall I do to inherit Eternal Life.*

The Gentleman being Baulked, and not a little touch'd with this our Lord's Reflection upon his answer ; and being convinced that he did not live according to his Knowledge ; being puffed up with the usual affection and vain Glory of the *Pharisees*, one of whom he was, he would not in the least own and acknowledge any manner of defect ; but as if he had

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been Perfect, very boldly he puts forth a second Question, and demands of *Jesus*, who he esteems to be his Neighbour, ver. 29. *And who is my Neighbour?*

The *Jews* you must know reckon'd their own *Nation* and *Brethren*, the only People to whom were due their affections, or any even the least assistances and kindness : Foreigners and Strangers they persued with all manner of Hatred and Scorn ; and in afflictions, instead of relief, they practised towards them neglect only, and that to the greatest degree of Inhumanity.

This being the constant Course of their Lives and Conversation with all manner of People but their own, our *Blessed Saviour* ordered his Discourse so, that in the answer, the *Lawyer* himself should acknowledge their Ill-natur'd folly, and unreasonableness in that matter.

Which he does by a *Noble Parable* representing the whole of their Dispute, and teaching that the great Duty of *Love*, of the true *Christian Charity*, is not to be confined to Kindred and Countrey, to Nation and Religion, to Friends and Acquaintance only, but to extend to all Men, of what *Nation* and *Kingdom*, of what *Perswasion* or *Relation* soever, if they really be in Distress and Miserable.

The Parable runs thus, ver. 30.

A certain man of the City of Jerusalem having Business at Jerico, was upon his Journey thither : but Fortuned on the Rode to be be-set with Thieves, who over-powering of him,

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him, robb'd him of what he had, even stript him of his Cloths, and not content with that abus'd his Person, Wounding him to prevent his pursuing of them, then went away leaving him almost dead.

Now who should come by that way but a *Priest* first; who from his Order and Profession of Priesthood, ought to have been an example of Mercy to others, yet *he passed by the other way*; would not so much as inquire into the Poor Man's Condition, or take the least Notice of him; but avoids him as if he had been an infection, and as the *Jews* used to avoid and refuse all sorts of Men, be their Condition never so bad, who differ'd from them in Religion.

The next Person that came that way was a *Levite*, ver. 32. A man of *Moses* also, and Dedicated to the Temple; of the second Order of those who Ministered in God's Service; a Man there of some Devotion, but yet of as little Charity as the *Priest*; He also was not in the least moved at the dreadful Condition of the *Traveller*, tho' he proved to be their Countrey-Man and Fellow Citizen of *Jerusalem*, but he passed on also, and gave no help at all.

After both these comes a certain *Samaritane*, ver. 33. Now the People of this Town of *Samaria*, and those of *Jerusalem*, bore always a mortal hatred one to another. *The Jews have no Dealings with the Samaritans*, St. *John* 4. 9. They did not so much as Trafick together for any thing whatsoever; which was the Reason

Reason why the Woman of Samaria wondred at our Saviour for asking some Water of her. *How is it (says she) that thou being a Jew asketh Drink of me being a Woman of Samaria?* The Jews always refused and scorned any thing from them.

The like we find from the Samaritans, their Humour was as Cross and Untoward to all the Jews, as will appear by this Instance.

When our Saviour with his Disciples was upon his Journey to Jerusalem where he was to perfect his great Work ; they being grown weary, thought fit to stay a while and refresh themselves in this Town : accordingly our Lord sends Messengers before to prepare for them : the Text says there, St. Luke 9. 53. *That they did not receive him, because his Face was as tho' he would go to Jerusalem : They denied him even common necessities, because his purpose was to go on thither, the place which they truly hated ; which was a thing In-humane and Barbarous enough, and moved in James and John that furious Question, Lord, wilt thou that we command Fire from Heaven, and Consume them as Elias did ?*

As for the Cause of this Enmity betwixt the Jews and Samaritanes, whether from the difference of their Worship ; for, Samaria boasted an Altar upon Mount Gerezim, about 400 Years before the Structure of Solomons Temple at Jerusalem : or whether from those Old Injuries the Jews receiv'd from their Invasions, when Samaria was the Royal City and Seat of the
Kings

Kings of Israel, after the defection of the Ten Tribes : or whether from that *Temple to Baal* that *Abab* after his Ivory House built there, into which he decoyed all the *Priests* and *Worshippers* of *Baal* and destroyed them : or whether from their gross Idolatries when mixt with the *Astirians* after *Salmaneser* had taken their City and carried the People into Captivity ; For tho' there were many *Jews* amongst those Idolatrous *Gentiles*, yet they retained such gross mixtures of *Heathenism*, *Hereſie*, and *Idolatry*, that our *Blessed Lord* did not think them worthy of his first and early Call, and therefore gave in charge to his *Disciples*, when he sent them out to Preach him and his *Gospel*, that they should not enter into any City of the *Samaritanes*, *St. Matth.* 10. 5. Or lastly, whether from the words of *David*, which seem to prove them neglected by the God of the *Jews*, *Pl.* 78. 68, 69, 70. *He refused the Tabernacle of Joseph, and chose not the Tribe of Ephraim* (where was *Samaria*) *but chose the Tribe of Judah, even the Hill of Sion which he loved ; and there he built his Temple on high, and laid the Foundation of it like the Ground, which he established for ever :* whether from these Reasons or how many of them it matters not, since it is plain that the *Jews* always Prosecuted the *Samaritans* with all the Scorn, Despite and Malice Imaginable ; And the worst Name they could devise on Earth to give any one whom they truly wished Ill to, and hoped to ruin, was to call him a *Samaritane* ; Hell only could afford a Partner to it, which in the height

height of their Ranchor they joyned to this, and gave them both to our *Blessed Lord*, *Thou art a Samaritane, and hast a Devil.* St. *John* 8. 48. Well, one of this City notwithstanding the Old Picque betwixt them, perceiving this Poor *Jews* evil Condition and great Danger, was moved with Pity towards him: and he effectually served him. He omitted his own Journey at present, dressed his Wounds, searched them first, and cleansed them with Wine, then poured in Oyl to heal them: takes him to his own Inn, and Orders him to be carefully looked to.

To comfort and assist him he stays with him there all Night, and on the morrow (because he must have regard also unto his own Business) having done what he could, he takes out Money, gives it to the Inn-keeper afore-hand to Oblige him to better Care, and promises him at his return to pay more, even all whatsoever he shall lay out for the Poor Man's good and recovery.

Having now told his Story, our *Lord* asks this discerning *Lawyer*, which of these three was Neighbour (as he thought) to him that fell amongst the Thieves: He answers, He that shewed Mercy on him, *ver.* 37.

To which our *Saviour* replies, thou sayest right again, *Go and do likewise.* Thou understandest very well thy Duty, see that thy Conversation be answerable to thy knowledge; thou knowest Truth, thou discernest what is good, see then that thou takest care

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to make it thy Businels to do accordingly ; to exprefs and demonstrate this good Learning and Knowledge, by Wise and Noble Actions, by a Good and Holy Life.

Go and do thou likewise.

Besides this great Lesson that our Saviour instructs this Son of *Moses* in, there is still a greater Inculcated by the Parable, and that is this, The Insufficiency of the Law, and the works of it, to heal those that are wounded by Sin : neither *Priest* nor *Levite*, in their own stubborn Rules were able to work Righteousness, and Cure the Diseased in Conscience.

The *Jews* indeed thought themselves perfect in the works of the Law, that they loved *God* sufficiently, and served him absolutely, by being constant in the *Temple*, and exact in their *Sacrifices* ; by wearing the *Commandments* in their *Garments*, and the Name of *God* in their Fore-heads, and using *Lord* constantly in their Mouths ; by being very punctual in the Observation of all their *Ceremonies*, and by hating all other Nations and People who differ'd from them in Religion.

But by this Parable 'is demonstrated, that *God* delights more in sincerity and hearty affection than in *Sacrifices* ; that he is more pleased with

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the Bowels of Mercy and Love, than the multitude of Offerings.

And our *Lord* rebukes that stubborn self-love of the *Jews*, who lived to themselves only and no more; who confined all their assistance and good wishes to their own Nation, and Sect, and Family, who to these only would shew their Acts of Friendship and Religion: but behaved themselves like *Turks* to all the rest of the World.

Therefore all that great pretence of the *Jews Religion* is discouraged, and that Generous and Charitable one of the *Christian* is strongly enforced; which teaches all its Profelites to look farther than themselves, and provokes them always to do all the good they can, and that to all Men in Distress; as our *Lord* himself came to Save the whole World, even all Mankind who would be persuaded to accept of his Terms of Reconciliation.

Therefore he is the good and kind *Samaritane*, which signifies a *Keeper*: He was the true *Shepherd* who kept his Sheep, and would not suffer them to perish.

All we were out of the way with this poor *Jew*, spoiled first and rob'd of our Innocency by *Satan* and his Thievish VViles; then we were Wounded by our own many Sins, our constant Failures and infirmities; and laid aside half Dead, destitute of Life as well as of ease; no relief could
come

come from the works of the Law, the *Priest* and *Levite* both passed by, and as they did not offer, so neither were they able to save.

And here is the great Doctrine of the Parable, Health and Salvation only comes from him : *The Blessed Jesus* himself, the only *Saviour*, the true *Samaritane*, the careful *Keeper*, he comes and relieves us, he comforts and restores us effectually.

He searches our Sores and discovers our Corruption, then he heals and binds up our Wounds.

He would not turn away his Face from us, but Remembered us in our low estate.

He did all that was possible to be done in order to the Healing and Restoring of us.

And when he returned to Heaven, he left us still in very good Hands, his *Apostles* and their *Successors*, to the End of the World : These he ordered to Comfort, to Cure, and Preach Salvation to us, giving them at present a Reward on Earth for looking well to us ; appointing them who Preach to live also upon the *Gospel*, but promising them still a better and greater Reward, when he shall come again to make up his Jewels.

Then are they to receive the full Fruit of all their Labours, and for looking well to their charge they will be doubly Paid and Rewarded for whatsoever of their Pains and Care they shall lay out for the Recovery of his People. C 2 And

And as the Parable it self was a sufficient display of the Folly of the *Jews*, in determining their Love and Friendship to their own People, and obliged this Cunning and Learned Man of the Law to acknowledge the same ; And the only application that our *Lord* makes of it to him was, that he should put in Practice what he so well knew, and had there Ingenuously owned ; being now convinced that he should make it his Business to mend his Manners, since he had good Learning, and knew the Law, it would leave him without excuse not to live up to it, if he did not, *Go and do likewise.*

So the fuller discovery of that more Valuable Learning, the *Christian* Doctrine in it, that that this *Lawyer* could not see, but the happy *Disciples* might : Nay, that that the former *Prophets* and many *Kings* have desired to see and hear, but could not ; since all this is clearly revealed to us ; since we with open Face can behold, as in a Glass, the Glory of the *Lord*, how great will our Condemnation be if we do not live accordingly ; what will become of us, if after so clear Conviction of our Sins and Misery, and perfect Demonstration of Christ's Love and Mercy, we cannot, we will not yet be perswaded to *Go and do likewise.*

For our further improving then of this Sacred Scripture, what I shall insist upon at this time
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(with God's assistance) shall be the Proof and Application of this great Doctrine.

That all our clear Convictions, and Knowledge of Christianity ; our skill to discover and find out our Duty, the Demonstrations and great Pretensions of our Religion, and even Faith it self : these are all but nothing worth without our Living and Doing accordingly.

To know, to own, and to commend is not enough, but our great Duty is to *keep God's Holy Will and Commandments.*

To discern, to talk of, and to teach them is not enough, but to *walk in the same all the days of our Lives.*

Behold, to *obey* is better than *Sacrifice*, and to hearken than the fat of *Rain*, said *Samuel* to the Men of *Israel*, 1 Book, 15 ch. 22. ver.

To keep Gods Law, to have just regard to his Precepts, and that with all manner of sincerity; to be exemplary in Charity, and fruitful in all good works ; this is the Genuine off-spring of the best knowledge, and the only Demonstration of the true Christian Faith. Good works flow from thence as Fruit does from the Tree ; And without good works, in vain is the pretence of Religion, knowledge is deceit, and a lye, and Faith it self quite Dead.

But from the discovery of the Goodness and Mercys of *God* the infinite Love and Condescension
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of *Jesus Christ*; the Comfort, Assistance, and Refreshings of the *Blessed Spirit*; from our Knowledge and Assurances of these in the Revealed Word, for us to live accordingly, for us to *Go and do likewise*, is to Glorify our God, to Edify and improve our Generation, and to declare and justify both our Faith and Knowledge before Men.

When our Learning and Skill in God's Commands is seen by our Obedience, when our Light so shines before Men that they see our *good Works*; when our Acts of Conversation are such as we justify in Opinion; Then do we Glorifie our *Heavenly Father*, prove our Claim and Interest in the Merits of his *only Son our Blessed Saviour*, and then do we please and rejoice the *Holy Ghost*: then do we answer the end of our Creation; become Ornaments to the Universe, while we appear truly useful helps amidst the infirmities and failuers of a miserable World; and as our example will tend to the Encouragement of others, provoking them also to Glorifie God, so more especially to the Justification of our selves in the great Day of the Lord.

Holy David says, *Blessed are those who are upright in their way, and who walk in the Law of the Lord*, Pf. 119. ver. 1. *Blessed are they who keep his Commandments, and seek him with their whole Heart*, ver. 2.

He does not say that they are Blessed who can talk of God's Testimonies, who know the best way,

way, and are well instructed in the Law of the Lord, but they who do accordingly, they who keep the Law, and seek him with their whole Heart.

He afterwards says, ver. 6. *Then shall I not be ashamed, or confounded, when I have respect unto thy Commandments.* Now, in knowledge a Man may be confounded, in Opinion, and Fancy, and even in Faith it self: but in Obedience, in having just respect to God's Commands, in doing likewise, three we cannot be confounded.

And our *Blessed Lord* himself says, St. *John* 15. 14. *Ye are my Friends if ye do whatsoever I Command you: 'tis not for knowing only, or believing; but for doing what Christ Commands that demonstrates us to be his true Friends.*

The Apostle St. *John* says expressly, in his 1 Ep. 3 ch. 10 ver. That *Whosoever does not Righteousness is not of God.*

Therefore is it that the Man after Gods own Heart, prays for his Son in these words, *Give to Solomon my Son a perfect Heart, to keep thy Commandments, thy Testimonies, and thy Statutes, and to do those things.* 1 Chron. 29. 19.

Wisdom and Knowledge *Solomon* himself had desired, and obtained from God in a most Glorious abundance, above any Instance that the World had ever produced; But this is his Godly Father's Prayer

Prayer for him, that he might do likewise, that he might live and act according to his Superlative Knowledge.

And it is the particular and highly Honourable Character of *Zachary* and *Elizabeth*, that, *They walked in all the Commandments and Ordinances of the Lord blameless*, St. Luke 1. 6. They lived up to their Religion, and obeyed the Statutes and Laws thereof.

And this is that that was Comfort to *King Hezekiah* in the day of his Sicknes and Distress, when the Prophet was sent to him with this Doleful Message, *Set thy House in Order, for thou must dye and not Live*, this then refreshed and encouraged him therefore to appeal with it to his God, *Isaiah* 38. ver. 3. *I beseech thee, O Lord, Remember how I have walked before thee in Truth and with a perfect Heart, and have done that which is good in thy Sight.*

The Author to the *Hebrews* says, Ch. 11. ver. 6. That *without Faith it is impossible to please God*: And St. *James* says, that *Faith without Works*, without Holiness, without doing accordingly, is Dead, in the 2, ch. of his Ep. 17. ver. good works therefore must revive and quicken our Faith. That same Apostle therefore says in the 1, ch. of his Ep. 22. ver. *Be ye doers of the Word, and not hearers only, deceiving your own Souls*: arguing it to be a mighty Shamm, a Trick and an Imposition upon
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our own Souls, to be great Hearers of the Word and not doers accordingly ; that it will blast all our pretences, cheat us of our Salvation, and deny us all hopes of that Noble Hire, which that great Husbandman will generously bestow on all good *Workmen*, the faithful *Labourers* in his Vineyard.

And our *Blessed Lord* himself giving a Check to the rest of our *Lawyers* Brethren and Companions, the *Scribes and Pharisees*, who boasted so much their Perfection in knowing the Law, and naming the Name of God, says to them this plainly, *Not every one that crys Lord, Lord, shall enter into the Kingdom of Heaven ;* (And now he tells you who shall) *But he that doth the Will of my Father which is in Heaven.* 'Tis, *St. Matth. 7. 21.* the Doer, the active Man, full of good Works, has an easie and most Glorious admission into the Kingdom of Heaven.

It shall be our Righteousness (says *Moses* to the Children of *Israel*) *if we observe to DO all these Commandments before the Lord our God, as he has Comanded us,* *Deut. 6. 25.*

And (says *David*) *Blessed are they that keep judgment and do Righteousness alway,* *Pf. 106. ver. 3.* This therefore, after his Conversion, he made his utmost Care. *I have inclined my Heart to perform thy Statutes alway even unto the end.*

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Therefore it is that *St. Paul* presses this very hard and affectionately upon the men of *Philippi*, in the 4 ch. of his Ep. to them, the 8, and 9, ver. even all brave and generous Actions, *Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report ; if there be any virtue, and if there be any praise, think of these things.* Again, *Those things which ye have both learned, and received, and heard, and seen in me, those things take you care to do.*

And that mighty *King and Prophet* a little before his Death, in the last great Meeting he had of his *Princes and Nobles*, the *Heads* of all the *Tribes*; being about to take leave of them, and to give them some good advice at parting, this is the only farewell admonition that his last Breath delivers to them ; to inforce which, and make them take the better notice of it, he adds so great an Encouragement, that it would be the means to continue them in that good Land, which the bounty of their great God had now placed them in, and to ensure also a blessing upon their Posterity. His words in the 1 Chron. 28. ch. and the 8. ver. are these, *Now therefore in the sight of all Israel, the Congregation of the Lord, and in the audience of our God, keep and seek for all the Commandments of the Lord your God, that ye may possess this good Land, and leave it for an inheritance for your Children after you for ever.* And

And when they had Forfeited Gods Favour, and lost that good Land, and were got into Captivity; the Omission of this Duty is that that *Nehemiah* in his Confession does attribute to be the great Cause thereof; *Nehem. 1. 7.* *We have dealt very corruptly against thee, and have not kept the Commandments, nor the Statutes, nor the Judgments, which thou Commandest thy Servant Moses: they did not perform well, they did not act the Duties of their Religion; wherefore God suffered them to be a Prey to the Heathen, that they that hated them were made Lords over them; And as he further says, Ch. 9. 36. Behold we are Servants this day: and for the Land that thou gavest to our Fathers, to eat the good thereof, and the Fruit thereof, behold we are Servants in it: And it yieldeth much increase to the Kings that thou hast set over us, because of our Sins, also they have Dominion over our Bodies, and over our Cattle at their Pleasure, and we are in great distress, ver. 37.*

Whereas on the other side, for the Comfort of those who cheerfully obey and do Gods will, they have their desires and enjoy true Peace; the Apostle *St. John* says, *That whatsoever we ask we receive from him, because we keep his Commandments, and do those things which are pleasing in his sight, 1 St. John 3. ch. 22. ver.*

And of all those things, the works of Mercy and Pity, the Business of the Text, these are al-

always the most pleasing in his sight : These are the fulfilling of the Law, and the sum and substance of the Gospel : These are the Honour of Humanity, and by these Men are known to be *Christ's Disciples* : The best of Men were truly famous for them, and no one can be at all Religious without them. Such a Power and Charm they have always had over the wise and good, that rather than not to do them, they would even challenge Misery it self, or choose not to be at all ; which made that upright and perfect Man cry out, Job 31. 16. *If I have withheld the Poor from their desire, or have caused the Eyes of the Widow to fail ; Or have taken my Morsel myself alone, and the Fatherless have not eaten thereof ;* For ver. 18. of the Fatherless (he says) *From his Youth he was brought up with him, as with a Father : Of the Widow (he says) I have guided her from my Mothers Womb.* Again, ver. 19. *If I have seen any perish for want of Clothing, or any Poor without Covering ; If his Loins have not blessed me, and if he were not warmed with the Fleece of my Sheep ; If I have lift up my Hand against the Fatherless when I saw my help in the Gate.* Then ver. 22. *Let mine Arm fall from the Shoulder Blade, and mine Arm be broken from the Bone.* And if he fail'd of a generous improvement, and honest use of what God had blessed him with, then said he, *Let Thistles grow instead of Wheat, and Cockle instead of Barley :* As then he should not deserve,

serve, so neither did he desire any more increase of his Land.

And for the Encouragement of the Rich and Generous, the greatest *Emperour*, the Richest *Prince* as well as the wisest *Man* says, *Cast thy bread upon the Waters for thou shalt find it after many days.* *Eccles.* 11. 1. Give of thy substance freely to those who are absolutely unlikely to return thy Bounty, and thy reward shall be when both it and thy self shall be forgotten. The same Wise-man says, that all is but *lent unto the Lord*, who will fully repay whatsoever is laid out. *Prov.* 19. 17.

And this is the Reason that the *Prophets* of old, who spoke the Mind and Will of God, took care very earnestly to deliver this Doctrine to all great Men they were sent to. The Prophet *Isaiah* charges them to *loose the bands of wickedness, to take off heavy Burdens, to let the oppressed go free, and break every Yoke; to deal their bread to the hungry, to bring the Poor that wander to their Houses, and when they see the naked to take care and cover them.* *Isa.* 58. 6, 7.

The Prophet *Ezekiel* commands them *no more to oppress, but restore the Pledge to the Debtor; to spoil none by violence, but to feed the hungry, and cover the naked with a Garment; to withdraw their hands from iniquity, and execute true Judgment betwixt Man and Man.* *Ezekiel* 18. 7, 8.

Holy *Daniel* advised the King himself in a great streight, that he would take care speedily to *break off*

off his sins by Righteousness, and his iniquities by shewing Mercy on the Poor, Dan. 4. 24.

Our *Blessed Saviour* himself commands them that they would *let their Light so shine before Men, that they may see their good works, and glorifie their Father which is in Heaven, St. Matth. 5. 16.*

And our great Apostle charges them who are *Rich* in this World, that they be not *high-minded*, nor trust in uncertain Riches : But that they *do good*, that they be *Rich in good works*, ready to *distribute*, willing to *Communicate* ; assuring them that it is the way to lay up in store for themselves a good *Foundation* against the time to come, that they may lay hold on *Eternal Life*, 1 Tim. 6. 17, 18, 19.

Nay, our *Blessed Lord* himself commands them to *make to themselves Friends of this Mammon of Unrighteousness*, with so remarkable an Encouragement, that a Generous and Charitable use of these Earthly things, will procure them true and lasting *Friends*, when all else shall forsake them, such as shall *Usher them to Heavenly, even everlasting Habitations*, St. Luke 16. 9.

To Apply now what has been said.

1. Let this be a severe Check to all Sanctity in pretence only ; to that Devotion, that Religion that is more in *Name* and *Noise* than in *Heart* and *Deed* ;

Deed ; whose Profelites boast their Love of God, and yet hate their *Neighbours* ; who are formal, and constant, and open in the outward shew and profession of their Religion, but have nothing of the inward Life, and Power, and Vigour of true Christianity, which rejoyces in *good works*, and is always exemplary in *shewing Mercy*.

This our witty and Eloquent *Mosaical Man*, that could talk of *loving God with all his Heart, and all his Soul, and all his might, and all his strength* ; and then, his *Neighbour as himself* : who perhaps was Zealous in his outward Performances of the things relating to the Law ; his Prayers and Sacrifices, his Tyths and Offerings ; and who could teach others their Duty, was well enabled to give Rules, and direct his *Neighbours* in Goodness ; was still but as a Dead Man ; he wanted to go and do like-wise, to learn even of a true moral Heathen, a good honest tho' a despised *Samaritane*, how he might attain *Eternal Life*.

So Idle and silly is all affected Holiness, when there wants real Performances ; so trifling is all outward show and glorying, that is without Heart and Substance ; so vain and presuming are all their pretences to an Eternal happy Life, who live not according to their Faith and Knowledge ; who tho' they can very glibly talk, yet are dull and heavy in acting the Duties of their Religion ; that their expectation is but a snare, their Profession

a perfect Cheat, their Knowledge and Glory is in shame, and their mighty boasting will prove at last little else than Damnation to their Souls.

2. From this great Transaction, and those serious Checks given to the furious sons of *Israel* by our *Blessed Lord*, we see the mistake of all those who affect infallibility in this Life, and the wrong measures they take in pretending to advance the Dominion of Religion, the Kingdom of *Christianity*, by destroying and rooting up all those who are not perfectly of their mind.

'Twas the constant Practice of the *Pharisees*, one of whom our *Lawyer* was, to pretend to the Love and Service of *God exclusive* of all others; and to pursue those who came not up to their heights, not only with scorn and neglect, as the *Priest* and *Levite* did the wounded Man, but with great violence also and inveterate Malice.

Amongst the *Apostles* themselves there was a furious *James* and *John* (mention'd but just now) who were ready to call for Fire from Heaven upon those who refused them Entertainment. And in all Ages and Places of the World, as well as at *Jerusalem*, there have been those *Pharisees* who studiously boasted themselves and party, Condemning all others.

But Wisdom is justified of all her Children, and Righteousness is that that will bring a Man Peace at the last.

'Tis

'Tis the integrity of the upright that shall preserve them ; 'tis doing likewise, not pretending and boasting only ; 'tis shewing Mercy and Truth, not doing mischief and cruelty, that can assure us of all the Glories and Advantages of our Religion, and at last will advance us to God's Right Hand, there to enjoy Eternal Life.

3. This is Argument of great Comfort to the honest Hearted Christian to hold up his Head, keep his integrity, mind his own Business, notwithstanding the untowardness of his Generation, the multitudes of *Thieves* and *Robbers*, those who lye in wait both to deceive and spoil them.

Tho' the *Priest* and *Levite* go by and leave them in their Distress ; tho' those who think themselves safe, and above the danger of Misery, shew no Mercy at all to them ; yet the *God of Israel*, He raises them a Friend tho' of a *Samaritane*, he sees and takes Pity on them.

He Remembers us in our low degree, (says David.)
And again, *When my Father and Mother forsake me the Lord taketh me up.* Ps. 27. 10. When therefore there appears no probable Remedy, neither from the Men of Religion whose Profession should Oblige them to Mercy ; nor any relief from Parents, whose Bowels of Compassion cannot fail ; even

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then

then comes he to save, whose Arm is not shortned ;
that God from whom alone proceeds all Deliverance,
whose Mercies endure for ever, Blessed be his Holy Name.

Lastly, Let this be Encouragement to all Men,
to be Kind and Merciful, Assistant and Loving, to
all those in Misery, who stand in need of help and
Comfort.

He is our Neighbour whose Misfortunes and
afflictions call for our assistance ; Let us then Go
and do likewise : Not run away from such Oppor-
tunities for our Charity ; nor at distance stand and
pity them only ; but as the good Samaritane here,
have real compassion on them, serve them effectually ;
poure in Oil and Wine, and then bind up
their wounds, carry them to Lodgings to be taken
care of, and leave them money too.

These good works are they that will go before us
into Judgment ; this is that Virtue that will be
fullness of reward in the end.

So says our blessed Lord himself if he be to be
believed : He tells us, St. *Matth.* 25. 31. *That*
when the Son of man shall come in his glory, and all the
Holy Angels with him, and shall sit upon his Throne
of Glory ; and before him shall be gathered all nations,
that he will separate them one from the other, as a Shepherd
herd

herd divideth his Sheep from the goats : Under the Type of setting the Sheep on the right hand he will advance all the righteous to Glory ; And by putting the Goats to the left will he doom the unrighteous to misery.

Now pray observe, that at that great Day when he will recompense all according to their *Works*, these will then be those *Great Works* so particularly reckoned for ; these will then appear the *Works* that will stand by and justify us : ver. 34. *Come now ye Blessed of my Father, receive the Kingdom prepared for you from the foundation of the World : The reason follows ; For I was an hungred and ye gave me Meat : I was thirsty and ye gave me Drink : I was a Stranger and ye took me in : naked and ye clothed me : I was sick and ye Visited me : I was in prison and ye came unto me.*

And to prevent mistakes and leave all unkind and unmerciful men without excuse, he further adds, that it is not to his own person that he expects all those performances, because he would withdraw that shortly from the Earth ; but that he would leave them there continual Objects of Love and Mercy, and all that he expected was to be done to those *Miserable Members of his*, ver. 45. And accordingly would reward them as done to himself ; as he would also resent the omission with
certain

certain punishment. *In as much as they did it not to these, they did it not to me; These therefore shall go into everlasting pain: But the righteous into life Eternal; They who did it to the least of my Brethren, to the most despised and ordinary of Men when in misery, they did unto me, I will take care now of their reward. They shall go away into Everlasting Life.*

Who so is Wise, shall ponder these things, will go and do likewise, and they shall understand the Loving kindness of the Lord.



F I N I S.

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